

got up for a special object. The immense array of paltry charges, second and third-hand rumors, and gratuitous insinuations of dishonesty, can only be accounted for on the supposition of a preconceived determination to make out as strong a case as possible.

From this letter of Gen. Thomas to his travelling companion the Secretary of War, informing the latter of what he, or rather they, saw and heard, it would seem that Gen. Fremont has been the cause of all the difficulties and disasters that have befallen the army of the West for the last three months. If Gen. Curtis could not be as free with Gen. Fremont as with Gen. Scott, it was Fremont's fault; if contracts were made for guns and ammunition, they were sure to be irregular; if orders for payment of supplies were issued, they were not in proper form; if officers were appointed, it was without authority from the proper source. A contractor for forage, in one instance, requested his partner to provide a quantity of hay; of course, such an irregular procedure could only have been prompted by the motive of "a consideration." If the mules purchased were too few or too many, if they cost too much, or did too little, it was Fremont's fault; if blankets were rotten, Fremont was the cause; if rifles proved worthless, it was Fremont that bought them; if he provided three hundred half-bred mules to carry water, it was where no water was needed; if he made a pontoon bridge over the Ohio, it was where a ferry would have done just as well. He ordered Gen. Hunter to march with the "incompetent" and "inefficient" troops that Gen. Hunter had but forty mules. Gen. Hunter went to Missouri by the President for the special purpose of being the "adviser" of Gen. Fremont, as second in command, and yet the latter never consulted him—conduct to which Mr. Thomas "ventures to ascribe a parallel cannot be found in the annals of military warfare"; instead of foreseeing that Gen. Lyon would be defeated at Lexington, Fremont sent his reinforcements to the wrong places; he did not adopt Gen. Hunter's plan for relieving Col. Mulligan; finally, Gen. Hunter expresses his decided opinion that his commanding officer is "incompetent" and "inefficient," the opinion entertained by gentlemen of position and intelligence; and in addition to all these charges, there is another, far more serious, viz., that somebody in St. Louis had mentioned to Mr. Thomas that somebody who was in Europe with Gen. Fremont (a Mr. Scholzer) had written to somebody in San Francisco that the Secretary of War was the profits in the purchase of guns in Europe was \$30,000! In plain terms, Adjutant-General Thomas would have us believe, on the testimony of Messrs. Scholzer and Sellsinger, that Gen. Fremont, not content with the profits of his Mariposa mines, is so desperately covetous that, to obtain more, he conspires with the Secretary of War to defraud his country by purchasing guns that are worthless, and then comes home to put these useless weapons into the hands of his soldiers, for the purpose of leading them on to certain defeat! Malice sometimes overshoots its mark; it has certainly done so in this Scholzer story.—*American Baptist*.

The report of Adjutant-General Thomas has been the great topic of talk in camp circles for the last twenty-four hours. As far as I have observed, and I have been quite curious that way, there is but one opinion concerning it among rank and file. It is grossly, cruelly unfair, a piece of special pleading, a desperate attempt to make the best of a bad case, more fitting the practice of a back lawyer than the dignity of the official station in which it had its source. The general, I believe the universal feeling in our regiment is that of pain, and in many instances of burning indignation, that our yet much loved commander should, in the midst of his harassing cares, be so set upon in the rear, crippled and hindered by those to whom he should have for co-operation and support. But we believe the very fierceness and unfairness of the tirade that has been let loose on General Fremont will render it inefficient, at least to destroy his hold on the esteem and confidence of his army, and of the unprejudiced part of the American people—of nearly all those who have no personal interest at stake in the contest. It may serve as a pretext for his removal, not certainly as cogent reason with any man who has brain enough to administer the affairs of an ordinary score. Taking all sorts of ill rubbish, they have got a big load for the gun now aimed at the General; but great will be the reaction should there be a divorce, and they at the breach will have the worst of it.

Such is camp talk on this painful subject. To one who has served with our regiment for the last five months, it does seem a small thing to remark upon that troops should march in the rain from Jefferson City to Tipton, a distance of thirty-five miles, with only such food as they could take with them, and no haversacks, and find their beef a little tainted when issued at the end of the march—a ridiculously small thing to be picked up and thrown, by such hands, at the officer commanding a raw army of forty thousand men, in such a region as this. Some other charges have the same look to us. Some are already well refuted, and others, doubtless, will be. Let us have a fair inquiry into the matter, if, amid the bitter prejudice, personal animosity and selfish interest involved, such a thing be possible.

A fact which commands universal attention is the startling freedom with which Adjutant Gen. Thomas has communicated military information to the enemy. The affairs of the Department of the West and of Cumberland are published without the slightest reserve. The very points which, above all others, should not have been divulged to the enemy, are given and fully exposed to the world. The exact numerical strength of the Union army in Missouri, and of each of its divisions, with the particular wants and deficiencies of each, are set forth with full particularity. What intelligence could be more valuable, or how could it be more satisfactorily communicated to the enemy? The gloomiest picture of the Union resources in Kentucky, and a triumphant attack is invited in the strongest manner possible. After Thomas's exhibit of our condition to the enemy, does anything adverse to us remain to be told? He, at least, appears to have apprised the Confederates of substantially all they could desire to know.

For this palpable and gross violation of an important army regulation, in giving important military intelligence to the enemy, Adjutant Gen. Thomas should be promptly tried by court martial. If guilty, his innocence can only be established by communicating to the enemy the public records, and fasten the guilt upon him. It will be seen whether, even in his high position, he is at liberty in the zeal of malice to disregard the first rules that bind a soldier and a patriot.

MRS. FREMONT IN CAMP.

The correspondent of the Cincinnati Gazette, writing from Camp Lillie, near Jefferson City, Mo., under date of Oct. 6, says:—

"On Wednesday last, our camp was honored by a visit from Mrs. Gen. Fremont and her daughter. They arrived in the afternoon train from St. Louis, and were received with becoming ceremony by the staff and body guard. News of their coming having reached headquarters in time, all necessary preparations were made for their entertainment. A tent was pitched for their accommodation, and a couple of contrabands were detailed to minister to their wants. They still remain here, and seem quite at home in their canvas domicile. To those acquainted with Mrs. Fremont, it is hardly necessary to say that she is ever a welcome guest in refined and intelligent circles, whether civilian or military. Her amiable disposition, her generous heart and cultivated mind, make her a most acceptable addition to the society, of whatever kind, in which she moves. In camp she is, of course, the cynosure of all eyes, and her company is deemed a distinguished favor by the members of the staff. In conversational power and general intelligence, she has no equal in the military household, and in saying this, I do not speak in terms of disparagement concerning any of the gentlemen comprising staff household. She has always a large and varied fund of ideas on hand, and without laying herself liable to the charge of loquacity, never permits loquacity to lag in her presence. She can talk with the Chief of the Engineers corps about fortifications, or with the head of the Ordnance Department about contrabands. She can discuss the situation of the weak points of the enemy as well, if not better than the most experienced military man on the staff. To strangers to whom she is introduced, she is polite, affable and entertaining, but never affecting. Her daughter, Miss Lillie, now in her seventeenth year, promises to be equally an ornament to her sex and country. She inherits all the prominent traits of character which make her mother the noblest of American women."

MRS. FREMONT.

This lady is thus photographed by a correspondent of the Tribune:—

"The 'Jessie' whose name was so familiar six years ago, has three children—the eldest a daughter of 15, in whose honor 'Camp Lillie' is named; but hers is one of the natures which do not grow old. Inheriting her father's talent and many salient points of his character, she impresses all who come in contact with her by her great intellectual power. See her, as you might have done a few weeks ago, with all the blood of the Bentons roused within her at the gross injustice done to her husband, and you would say: 'Nature made her for a queen; had she inherited a throne, what a record she would have made in history!' In the winter of 1849, when the frontier of civilization was seven hundred miles further east than now, she was about to join her father, upon the great plains. It is said that when a very decorous fossil from Keokuk, Iowa, asked her, 'Are you not afraid to take that perilous journey at this inclement season?' She started his nerves with the reply: 'Afraid, Sir! Do you suppose that the daughter of Col. Benton, and the wife of Capt. Fremont, is afraid!'

With peculiar grace of movement, she possesses that 'excellent thing in woman,' a voice like Annie Laurie's, low and sweet—more rich, more musical, and better modulated than that of any tragedienne upon the stage. To a broad, comprehensive, masculine intellect, she adds the quick, feminine intuitions which leap to results and anticipate explanations, and that inevitable tendency to episode, incident, and bits of personal analysis which contribute so largely to the charm of a woman's conversation. It is easy to see that there is here in her great possibilities of heroism; that for a cause she held sacred, she would not only make the uttermost sacrifice, but say with Cleopatra,

'Let's do it in the high Roman fashion,
And make Death proud to take us!'

A lady in the best sense of the word; of ripe accomplishment and large culture; a rare conversationalist, overflowing with humor and sparkling with epigrams; a gem in society, but the one who is at home where she has garnered up her heart; an uncompromising friend and a good hater; an enthusiastic believer in the destiny of her husband; an invaluable assistant in his arduous labors, yet full of vivacity and motherly tenderness, Jessie Benton Fremont is not only an historic woman, but the greatest woman in America."

A CONTRABAND INCIDENT.

Down in Kentucky, in the region of Muldraugh's Hill, lived an ardent Unionist named McKinley, formerly a resident of this country, and now staying, for the time being, among his relatives north-east of Bucyrus.

When General Buckner with his horde of outlaws invaded that part of Kentucky, McKinley was a doomed man. He had been plain and out-spoken in his Unionism, and had made efforts to rally the Union men of his neighborhood, and aid the Government in beating back the invaders. No sooner had Buckner's forces possession of the country, than the burning, hanging, waste and desolation that have followed secession commenced. McKinley was among the first victims. His house and barns were burned, his crops destroyed, his valuables seized, and his negroes introduced into the rebel service, he escaping barely with his life.

Among his negroes was one for whom he felt a particular interest—a stalwart, full-blooded negro, enumerated in his schedule of property as "John." John had been raised upon the plantation, was extremely intelligent, and was faithful and honest. Three years ago he married a quadroon belonging to a neighboring planter, and his master, to show respect for his faithful property, purchased her. Two children were born to them, and they had lived as happily as is possible for intelligent beings in a state of servitude. When his master died, he urged John to accompany him, but the faithful fellow refused. He would stay, and endeavor to save something from the wreck, and so far as his own party of keep matters in some sort of shape. For security he occupied a cabin in a forest some distance from the former quarters.

One day about six weeks ago, he was returning from a tour over the plantation; while yet some distance from his cabin, he was startled by loud screams and the din of a battle. Approaching, he found a sprang forward with lightning speed, and in a few moments was in his dwelling.

As he entered at one door, a brawny scoundrel escaped from the other. His wife lay upon the floor, half crazed, and the broken furniture showed that a desperate struggle had taken place in the room. A few words explained it all. A seceding party of about twenty men had entered the house, violated her property, destroyed what little property the house contained, and fled. Knowing the road they must take to reach their camp, he took a shorter route, and saw them pass. He knew them all. They were residents of the neighborhood, ten in number, and the very men who had been in business with him in bringing the vengeance of the rebels upon the head of his master.

The next day he took his family to the Federal camp, sought out Colonel Gibson's regiment, and to his great joy found in it a company (Captain Keller's) from the county that his master was in. Captain Keller and his company made the necessary arrangements, and sent the family to their owner at Bucyrus.

Captain Keller furnished him with arms and provisions, and John returned alone, to work out his own vengeance in his own way. He hung round the rebel camp, night and day, and watched, lynched, and killed, their outgoings and comings. Every day he had opportunities of shooting rebel soldiers, but he had his game, and would touch nothing less. Finally he shot one, picking him off as he sat at the camp fire. Another and another were killed, until five of the ten slept their last sleep. Then two of them, scouting in company with him, were both killed, one shot, and the other in a desperate hand to hand encounter. The remaining three, stricken with fear, kept close in camp, but to no purpose. One was stabbed in his tent, another struck down while on guard, and the last was shot in day-light almost in the middle of the camp. Terrible was the crime, and terrible was its avenger.

John is now with Colonel Gibson's regiment, employed as a scout, and a more valuable man is not in the service. His family are being well cared for here.—*Bucyrus Journal*.

A BRAVE COLORED MAN.

CATRO, NOV. 9, 1861.

Editors Chicago Tribune:—

While other and abler correspondents will write you full particulars of the heart-breaking battle of Belmont, I will confine myself to narrating a single incident which came under my observation.

The greatest bravery was shown by officers and men; none was more conspicuous in his coolness and daring than Gen. McClernand. There were no cowards, no panics, no Bull Runs, notwithstanding that we were attacked on front, flank and rear.

During the thickest of the fight, the body servant of Gen. McClernand, a mulatto named William Stains, of Decatur, exhibited conspicuous courage. He was close by the General during the whole engagement, cheering the soldiers and swearing that he would shoot the first man that should shoot the white feather. Many of us laughed heartily at the fighting darkey, while the bullets flew like hail about us.

In the course of the fight, a captain of one of the companies was struck by a spent ball, which disabled him from walking. The mulatto boy, who was mounted, rode up to him and shouted out, "Captain, if you will fight any longer for the old Star and Stripes, take my horse and lead your men." He then dismounted, and helped the wounded officer into his saddle. When he was walking away, a rebel guard rushed forward at the officer to take him prisoner. The darkey drew his revolver and put a ball through the rebel's head, scattering his brains all over the horse's neck.

I relate these little circumstances so that merit may be justly dealt with, even if the hero is a "nigger," as some people would call this brave fellow. Yours, for the Old Flag, C. W.

The Liberator.

No Union with Slaveholders!

BOSTON, FRIDAY, NOVEMBER 22, 1861.

DEATH OF FRANCIS JACKSON, ESQ.

Six years ago, Mr. JACKSON was brought so low by illness that his case was pronounced hopeless by the most eminent of the medical faculty, and his decease for several weeks became a matter of daily expectation. Happily, his recuperative powers so far rallied, to the surprise of all familiar with his situation, that he was restored to comfortable health until last winter, when he was again so much reduced as to make his recovery seemingly impracticable. But a further respite was granted him so far as to enable him to take moderate out-door exercise, to visit his friends and receive visits from them, and to transact his ordinary household affairs. About three weeks ago, he made a visit to his esteemed friend, BOUCEE SPOONER, Esq., at Plymouth; but the weather was raw and blustering, and the journey and exposure proved too severe for his debilitated system. Though manifestly much enfeebled after his return home, no immediate danger was apprehended, and his decease at last took even his closest friends by surprise. The event occurred at his residence in Hollis street, on Thursday morning, Nov. 14th. Born on the 7th of March, 1789, he was 72 years and 8 months old.

The intelligence of this removal of one so deservedly loved and revered for his works' sake will excite no ordinary emotion among the friends of enslaved and suffering humanity on both sides of the Atlantic. It will be felt by them like a personal bereavement of the closest nature.

In reference to the funeral services, Mr. JACKSON left the following characteristic request, which, of course, was complied with to the letter:—

"At my decease and burial, I desire that forms and ceremonies may be avoided, and all emblems of mourning and processions to the grave. Such irrational and wasteful customs rest on fashion or superstition; certainly, not on reason or common sense. The dead body is of no more consequence than the old clothes that covered it. Nothing should be wasted on the dead, when there is so much ignorance and suffering among the living."

As at the funeral, we took occasion somewhat at length (see succeeding columns) to express our high sense of his life and character—his "mountain majesty of worth"—it is unnecessary for us to add any thing thereto in this connection.

TRIBUTES OF AFFECTION AND RESPECT.

At a special meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, held on Tuesday forenoon, Nov. 19, the following Resolutions, presented by SAMUEL MAY, JR., were unanimously adopted:—

Resolved, That, admiring as we have been, for several years past, by his failing health, that the Massachusetts Anti-Slavery Society must, at no distant day lose the services of its beloved and respected President, FRANCIS JACKSON, yet, now that that event has occurred, and we have been compelled to say to him our last farewells on earth, we feel the separation a very grievous one, and feel the loss to be exceeding heavy to our Society, to ourselves individually, and the great cause of Human Progress and Brotherhood, not only in this community, but throughout the land.

Resolved, That we deem it one of the highest honors which our Society has enjoyed or ever can enjoy, and one of the most signal proofs which it could possibly give to the world of the integrity and nobleness of its aims and purposes, that FRANCIS JACKSON was its active friend and steadfast supporter for upwards of a quarter of a century, and that he continued such even to the moment of his departure.

Resolved, That if we loved FRANCIS JACKSON as a personal friend, and valued him as a most efficient officer and fellow laborer in the Anti-Slavery Cause, we did not less respect and honor him as a Man, in whom no high and noble quality which dignifies and ennobles our nature was lacking; who to great clearness of moral judgment, sense of duty and power of will, added a remarkable independence of popular opinion, and rare fearlessness in both speech and action, and combined with them all a habitual modesty and absence of self-esteem, which have made him, in our judgment, one of the best and truest men we have ever been our privilege to know.

Resolved, That in the many offices and duties of a public and private nature which have been laid upon him, in the discharge of the many and most responsible trusts which have been confided to his hands, no words can better describe his constant life and character than these:—Faithful, Firm, and Fearless.

Resolved, That to his remaining family, with whom we have so long been associated in respect for their honored father, and in the promotion of works dear to his heart, we tender our most sincere and respectful sympathy in this hour, which, if one of temporary bereavement, is nevertheless full of the highest consolations and causes of gratitude.

The following Resolutions were unanimously adopted at a special meeting of the Executive Committee of the American Anti-Slavery Society, held in Boston, Tuesday forenoon, Nov. 19:—

Resolved, That among the numerous bereavements which the Anti-Slavery cause has sustained since its inception in this country, no one has left a larger space of usefulness to be filled, or touched more loving hearts, or made a more profound impression, than that occasioned by the recent death of FRANCIS JACKSON, Esq., our honored and revered coadjutor, who has for so long a series of years so faithfully filled the office of Treasurer of the American Anti-Slavery Society, and been so constant and efficient an attendant at the deliberations of this Committee.

Resolved, That he deserves to be held in grateful remembrance as among the truest of patriots, the most unselfish of philanthropists, and the most radical of reformers; for the grand simplicity and rare integrity of his character; for the extent of his private charities and public benefactions, ministering to every variety of human wretchedness; for his early, long continued, generous and hearty espousal of the Abolition movement, as well as of other kindred enterprises; for the serenity and bravery of his spirit in the midst of all-abounding violence and universal proscription; for his life, (covering more than three score years and ten), so admirable in all the relations of society, so distinguished for manly independence, moral worth and public spirit, so symmetrical and well-balanced, so earnest in its noble purposes, so thoroughly devoted to the cause of "liberty, equality, fraternity," in its highest significance and noblest application.

Resolved, That while it was not permitted him to see the fruition of his efforts and sacrifices, in the utter abolition of slavery, yet we rejoice to believe that, above the roar of cannon, the clash of arms, and the smoke of battle, he heard the song of jubilee and the shouts of redeemed millions, as a swiftly approaching consummation of that glorious struggle for universal emancipation in which he bore so important and conspicuous a part.

Voted, That the tenderest sympathies and highest congratulations are proffered by this Committee to the surviving members of his family, and relatives, in view of their great bereavement.

"IN MEMORIAM." We have just received an extended and most feeling tribute to the memory of FRANCIS JACKSON, Esq., and of other prominent laborers in the sacred cause of freedom and humanity, who have within a comparatively short period seen "the last of earth," from the pen of Mrs. L. MARIA CHILD; but, in consequence of our paper going to press one day earlier than usual this week, on account of Thanksgiving, we are reluctantly obliged to defer the publication of this tribute till our next number.

FUNERAL OF FRANCIS JACKSON, ESQ.

On Monday forenoon, 18th inst., the residence of the late FRANCIS JACKSON, Esq., in Hollis Street, Boston, was thronged by an admiring and sympathizing gathering of relatives, friends, neighbors, and fellow-citizens, (Music Hall could readily have been crowded with such, had an opportunity been given,) to pay the last and tribute of affection and respect to his character and memory. Addresses were made by WM. LLOYD GARRISON, WENDELL PHILLIPS, and SAMUEL MAY, JR., in the following order.

REMARKS OF WM. LLOYD GARRISON.

Such is my reverence for the memory of the redeemed and disenthralled spirit whose mortal remains lie before us, waiting for their interment—such my knowledge of the simplicity, integrity and grandeur of his character—that I feel I must carefully measure my words on this occasion, lest, in the fulness of my feelings, I should seek to exceed the bounds of moderation, or overrun the time appropriate to these obsequies.

In itself considered, the present bereavement is marked by nothing peculiar; for, so populous has our world become, that with every swing of the pendulum, a soul takes its exit therefrom, casting aside its earthly habiliments, and assuming an incorruptible body, in accordance with the conditions of immortal life. What has been the lot of the myriads who have gone before—what is, in due time, as surely to be the lot of all now living, and of all who are yet to dwell upon the earth—cannot, therefore, be other than an infinitely wise and beneficent arrangement, conducive to the welfare and advancement of all, and for the noblest purposes of creation.

Such was the view taken of this great change by our departed friend, who has now experienced it for himself. By evidence which to him was of a strongly demonstrative character, he joyfully recognized the truth of the affirmation:—

"There is no death! What seems so is transition:
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

Hence, there was no doubt in his mind, no cloud upon his prospects; and he waited for "the inevitable hour" which should liberate his willing spirit, with rational and unflinching trust, with philosophic serenity, with cheerful readiness, with Christian assurance. To quote his own pleasant words, in a private letter to a friend—"Heaven is all around us! So there is to be no separation between us. I am for both spheres, and all the spheres, however bounded." In whatever sphere, we shall together sing that good old Methodist hymn—in substance:—

"When we've been here ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

There is, then, no darkness here, nothing but light eternal; no sting of death, but death swallowed up in victory. Nevertheless, human nature is not stony insensibility. Regrets at the separation, tears of affection, emotions of sorrow for our own temporary loss, these are not incompatible with absolute trust and reverent acquiescence; for

"There is a tear for all who die,
A mourner e'er the humblest grave."

Only let there be nothing morbid or superstitious in the treatment of an event like this; no gloomy meditation; no talk of a mysterious Providence; no sorrowing as do those who have no hope.

"Clay to clay, and dust to dust!
Let them mingle—for they must!
Give to earth the earthly dead,
For the spirit's fled to God."

Look aloft! The spirit's risen;
Death cannot snuff his inspiration;
In heaven that spirit dwells,
Glorious, though invisible."

And now, what shall I say of the life of our beloved and widely honored friend, whose mortal form we are never again to clasp, whose outward form we are soon to commit to the sheltering tomb? I feel restricted and oppressed for utterance between my desire to award him the high meed of praise he deserves as a husband, father, relative, friend, neighbor, citizen, cosmopolitan, philanthropist, reformer, and my consciousness of his modest estimate of himself, and his great repugnance to any laudation being made of his efforts to leave the world better than he found it.

I seem to hear him saying,—"Award to me nothing more than a conscientious desire and a ruling purpose to know myself; to be true to my convictions of duty; to be led in the right way; to increase in light and knowledge; to contribute something to the stock of human happiness by lessening the sum of human misery; to lead a manly life and set a manly example; to be with the right, at whatever odds or however forsaken; to be lifted above that 'fear of man which bringeth a snare,' my feet planted on the rock of eternal truth; to espouse the cause of the down-trodden and oppressed as my own; to uphold the democratic idea of human equality, without regard to sex or complexion, tribe or people; to show my abhorrence of caste in the most practical manner; to uproot priestcraft, bigotry, a ceremonial religion, and every form of usurpation over the mind and conscience; to encourage freedom of speech and inquiry, in the spirit of the apostolic injunction, 'Prove all things, hold fast that which is good'; and to save and bless my native land, and through her the whole world, by inducing the abolition of her all-blighting and fearfully demoralizing slave system, by which she is shorn of her moral power, and made a proverb in all other lands. If I have been instrumental in the righteous enterprise, I have simply tried to do my duty; but spare me, even though now out of the body, the bestowal of any encomiums—for how could I have done less? Alas! that I was able to achieve so little!"

Though I am sure that I correctly interpret the feelings and wishes of our departed friend,—departed in one sense, and yet with us at this hour, I do not, for he "still lives,"—yet, admitting that no flesh can glory in the Divine Presence, and that no man can exceed the requirements of faith, hope, charity, I am persuaded that it is allowable to recognize extraordinary virtue and shining worth, both as a matter of justice, and as an incentive to the attainment of a similar moral elevation. How splendid the tribute paid by Jesus, when, assuming to be an outcast and felon as the representative of suffering humanity, he said to those who had succored and befriended him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" Of course, they disclaimed having done anything answering to this high award; otherwise they would have shown themselves unworthy of it.

To FRANCIS JACKSON are singularly applicable the descriptive lines of Sir Henry Wotton:—

"How happy is he born or taught,
Who serves not himself but his neighbor's good;
Whose armor is his honest thought,
And simple truth his highest gown!"

Whose passions not his masters are;
Whose soul is still prepared for death;
Not tied to the world with oars
Of public fame or private breath;

Who God doth love and early pray
More of his grace than goods to lend;
And walks with man, from day to day,
As with a brother and a friend."

And not less applicable are the lines of Whittier:—

"A true and brave friend, formed on the good old plan,
A true and brave and downright honest man,
He blew no trumpet in the market-place,
Nor in the church, with hypocritical face,
Supplied with such the lack of Christian grace:
Loving presence, he did with cheerful will
That others talked of while their hands were still:
And while 'Lord, Lord!' the pious tyrants cried,
Who, in the poor, their Master crucified,
His daily prayer, far better understood
More than words, was simply, 'None so good,
So calm, so constant was his rectitude,
That by his loss alone we know his worth,
And feel how true a man has walked with us on earth!'"

In the prime of manhood, he took an active part in the municipal affairs of this city, and, to some extent, in public life; but, whether in the hall of legislation or in the council chamber, or as one of his country's defenders at Fort Warren in the war of 1812-14, he was always characterized by the faithful performance of every trust, in the spirit of disinterested patriotism, as well as for remarkable solidity of judgment, a wise forecast, great circumspection and rare good sense, blended with equal courage, determination, and unflinching perseverance.

Firmness of opinion and purpose was a conspicuous trait, because he did nothing impulsively, and had no self-seeking in view; yet he was always ready to re-examine the ground on which he stood, and if he saw that duty required him to advance, (for he never took a step backward,) he had no pride of consistency to deter him, but boldly went forward, rejoicing in progress.

His personal integrity was of the highest order. No one ever questioned his sincerity, or thought him capable of intimidation or faltering. He believed what he said, spoke with caution and deliberation, and proved his faith by his works. Economical in his habits on principle, he was liberal and unstinted in his hospitality, and munificent in the aggregate of his charities and contributions, especially in reference to the Anti-Slavery cause, to the promotion of which, the last twenty-six years of his life were particularly consecrated. Other reformatory enterprises were also liberally aided by him. An early teetotaler, he was a steadfast friend of the temperance cause, and maintained a consistent example of abstinence to the end. Regarding even the life of the criminal as sacred, and capital punishment as equally inexpedient and demoralizing, he gave his countenance and support to the movement for the abolition of the gallows in this Commonwealth, and in other parts of the country.

In the cause of peace, in its most radical form, he took a growing interest; being deeply impressed by the moral sublimity of its doctrine and the martyr-heroism of its spirit. "At the first Woman's Rights Convention I attended many years ago," he wrote to a friend, "Wendell Phillips said in the course of his speech, that 'the movement was the greatest reform of the age.' I thought that an extravagant declaration. I did not then believe it. It served, however, to call my attention more earnestly to the subject. I soon became convinced that the declaration of my highly esteemed friend was true. I now believe that the movement for woman's rights is the most important reform of the age, and still more important for the ages to come. It includes man's rights in the trust of ages, not only for this generation, but for all succeeding generations. I do not believe it possible for man to attain or enjoy his highest rights until woman gets hers. I do not see how it is possible to inaugurate a reform more world-wide or more just. I have always believed in the progress of the human race. In this reform I see the way opening, broad and beautiful, towards the summit of human progress; but both sexes must travel it abreast, or it will never be reached."

Such was the strength of his conviction, such his emphasis of expression; for it was his nature to be thorough and complete in whatever he undertook, and, having once put his hands to the plough, not to look back, but to cut his furrows beam deep, and sow his seed broadcast.

In theology he was on the liberal side, thinking more of character than of creeds, and judging men by their lives rather than by their professions. As a lover of fair play, and abhorring all religious persecution, he nobly stood by Theodore Parker, when it was first revealed by a chosen few that he should have an opportunity to be heard in Boston, in spite of the proscription efforts to prevent it. It was a struggle for religious freedom and independence against sectarian exclusiveness and dogmatism, and he could not be an indifferent spectator. It was the presentation of the cross in a new shape, but it had for him no terrors.

Prior to this, animated by the same noble spirit, he gave a warm and generous support to his honored friend, Rev. John Pierpont, in the long protracted, hotly contested, and memorable struggle, on the part of a few wealthy and conservative parishioners, to oust him from the Hollis Street pulpit on account of his temperance and anti-slavery views.

In the veins of Mr. Jackson ran the best blood of the Revolution. His father, Timothy Jackson, Esq., at the age of eighteen, joined a company of "Minute Men," in Newton, raised in January, 1775, "who verified their claim to the name they assumed, on the morning of the Lexington fight, to the letter." He was a corporal in the company. On the morning of that ever-memorable day, he rode the signal gun, which announced that the British troops were in motion. He went to the Captain's house at the break of day, and received orders to warn the company to meet upon their parade ground forthwith, which order he promptly executed on horseback, and before eight o'clock, the company were on the march to join their regiment at Watertown meeting-house, and from there took their march for Lexington and Concord. They encountered Lord Percy's reserve at Concord, and continued to hang upon the flank and rear of the British troops until night-fall, receiving the thanks of Gen. Warren for their zeal and bravery. He subsequently participated in other battles, was captured, and suffered much by confinement in those floating bells called prison ships.

The love of liberty, therefore, seemed to be inborn in the person of our deceased friend. As soon as his attention was called to the subject of slavery, he became an avowed Abolitionist, with his customary zeal and courage. In the month of October, 1835, the memorable mob of so-called "gentlemen of property and standing" furiously assailed a meeting of the Boston Female Anti-Slavery Society, convened at 46 Washington street, and caused its dispersion. Though harrassing his personal safety and property by the act, (such was the frenzy of the times,) Mr. Jackson promptly and openly invited the ladies to hold a meeting in these very parlors; to which invitation more than a hundred of them responded, (among whom was the distinguished writer, HARRIET MARTINEAU, of England,) and a thrilling oration it proved. Grateful for such an overtone in a crisis so perilous, the Rev. Samuel J. May, who was then the General Agent of the Massachusetts Anti-Slavery Society, was requested by the ladies to communicate their appreciation of it in a letter to Mr. Jackson, which elicited from the latter the following soul-stirring reply:—

"BOSTON, Nov. 25, 1835.

"In tendering the anti-slavery ladies the love of my dwelling house, Sir, I not only had in view their accommodation, but also, according to my humble measure, to recover and perpetuate the right of free discussion, which has been shamefully trampled upon. A great principle has been assailed; one which lies at the very foundation of our republican institutions. "If a large majority of this community choose to turn a deaf ear to the wrongs which are inflicted upon their countrymen in other portions of the land—if they are content to turn away from the sight of oppression, and 'pass by on the other side'—so it must be. But when they undertake in any way to impair or annul my right to speak, write and publish upon any subject, and more especially upon enormities which are the common concern of every lover of his country and his kind, so it must not be—so it shall not be, if I, for one, can prevent it. Upon this great right, let us hold out all hazards. And should we, in its exercise, be driven from public halls to private dwellings, one house at least shall be consecrated to its preservation. And if, in defence of this sacred privilege, which man did not give me, and shall not (if I can help it) take from me, this roof and these walls shall be levelled to the earth, let them fall, if they must. They cannot crumble in a better cause. They will appear of very little value to me, after their overthrow, to have been whipt into silence. "Mobs and gag-laws, and the other contrivances by which fraud or force would stifle inquiry, will not long work well in this community. They betray their own shams, and have been whipt into silence. These outrages are doing their worst with the reflecting."

"Happily, one point seems already to be gaining universal assent, that slavery cannot long

For the Liberator.

PAST, PRESENT, AND FUTURE.

Our fathers set dark slavery's root
In Satan's Compromise;
To-day we pluck the ripened fruit
Of blood, and theft, and lies.
Now let us dig, and never cease,
Till this this tree is
Then plant the olive-branch of Peace,
Whose fruit is Liberty.

Richfield, October, 1861.

THE TWO WATCHWORDS.

A cry from the South,—"Secession," edition,
Scream of a Fury to startle the night,
Rattling cannon, and reckless ambition,
Hated of rule, and destruction of right;
Tyrannous pride, and lust of oppression,
Wicked defiance of reason and law,
This, O false Southerner, this is "Secession,"
Vilest of treasons the world ever saw!

A voice from the North,—long suffering in sadness,
The grief of an angel to darken the day;
Calmly rebuking the popular madness,
Slowly determined that Hydra to slay!
Order, and peace, and social communion,
Law had in honor, obedience to rule;
This is the Northern watchword of "Union,"
Noblest of lessons in loyalty's school!

Which of these twin should an Englishman favor,
Common or chaste, the right or the wrong,—
Slavery's curse, O foul of ill favor,
Or blessed Freedom, that bird of sweet song?
Which of these twin will Providence, guiding,
Lead to the haven of national might?
Joy to thee, Northerner, justly confiding!
Woe to thee Southerner, ruin'd outright!

Albury, (Eng.)

MARTIN F. TUPPER.

SOUTHERN TREASON.

[Another American ballad by Mr. Tupper.]

Like Jacob's face at her easement,
Strangely dimm'd and perplex,
The world looks forth with amazement,
Marvelling what's to come next.

The world looks round her in wonder
For beauty and strength destroy'd,
For brotherhood broken in sunder,
And statecraft quite made void.

Alas, for America's glory!
Isahod, vanish outright,
And all her magnificent story
Told as a dream of the night!

Alas, for the heroes and sages,
Sadder'd in Hades to know,
That what they built for all ages,
Melted as a palace of snow!

And woe, for the shame and the pity
That—all for no cause, to no end—
City should fight against city,
And brother with brother contend!

Alas, for this libel on freedom—
Patriots—gone to the bad,
Citizen Arabs of Edom,
Slave-drivers, liberty-mad!

How sadly, through sons so degraded,
Pigmies ill-sprung from great men,
Even your glories look faded,
Washington, Franklin, and Penn!

Popular government standard,
Mid the deep scorn of the world,
Liberty's star-crowded standard
Foul'd by black treason, and fur'd!

Southerners! shame on such treason!
Shame on your foul and guilt!
Woe for this war of anarchy!
Woe for the brother-blood spilt!

Curse on such monsters unflin',
Tearing their mother to shreds;
Curse on those children of Belial,
Curse on their pariahs heads!

Albury, (Eng.)

MARTIN F. TUPPER.

THE QUIET SLUMBER.

Lay him gently to his rest—
Fold his pale hands on his breast;
From his brow—
Oh! how cold and marble fair—
Softly part the tangled hair—
Look upon him now!

As a weary child he lies,
With quiet, dreamless eyes,
O'er which the lashes darkly sweep,
And on his lip the quiet smile—
The soul's adieu to earthly strife,
And on his face the deep repose
We never saw in life.

Peaceful be his rest, and deep;
Let him sleep!

No tears for him—he needs them not;
Along life's drear and toilsome road,
Firmly his manly footsteps trod,
Striving to bear his weary load,
With such a pride upon his brow,
With such a pain within his heart,
The firmness of the manly will
Veiling the secret smart.

Oh! it is well the strife is o'er,
That thus so peacefully he lies,
Unheeding now the bitter words,
The cold, unfeeling eyes,
Fold his mantle o'er his breast—
Peaceful be his sleep and blest;
Let him rest!

No sigh to breathe above his brow,
No tear to stain the marble brow;
Only with tender pitying love,
Only with faith that looks above,
We gaze upon him now.

No thought of toil and suffering past—
But joy to think the task is done,
The heavy cross at last laid down,
The crown of glory won.

Oh! bear him gently to his rest—
Oh! gently heap the flowery sod,
And leave his body to the dust,
His spirit to his God.

From the Salem Gazette.

ON THE COMPLETION OF THE PACIFIC TELEGRAPH.

Swift to the western borders of this wide land,
Swifter than light 'th' Electric Message dies;
The continent is in a moment spanned,
And farthest West to farthest East replies.
While War assuages drives the nearest States,
And both to them all intercourse deny,
Science new bonds of union still creates,
And the most distant brings forever nigh!

I hail this omen for our country's cause;
For the stars do in their courses fight!
In vain men strive against the eternal laws
Of Peace and Liberty and social Right;
Rebel against the light, and hope to stay
The dawn on earth of Freedom's perfect day.

OCTOBER DAYS.

Yet one smile more, departing, distant sun,
One mellow smile through the soft vapory air,
Ere, o'er the frozen earth the loud winds roar,
Or snows are sifted o'er the meadows bare.
One smile on the brown hills and naked trees,
And the dark rocks whose summer wreaths are cast,
And the blue gentian flower, that, in the breeze,
Nods lonely, of the heartiest race the last.
Yet a few sunny days, in which the bee
Shall murmur by the hedge that skirts the way,
The cricket chirp upon the rattle tree,
And men delight to linger in thy way:
Yet one rich smile, and we will try to bear
The piercing winter frost, and winds, and darkened air!

The Liberator.

AN ARTFUL DODGE.

In October of this year, a bulky octavo volume was published by the American Board of Commissioners for Foreign Missions—prepared by Rev. Dr. Rufus Anderson, its Senior Secretary—entitled, "A Memorial Volume of the first Fifty Years of the American Board." It purported to give a sketch of the Board's history and operations for that period, and great praise was bestowed upon it by the "religious" periodical press.

The *Congregationalist* slightly qualified its praise by regretting "that the relations of the missionary churches to slavery have not been stated as fully as those which they sustain to caste and polygamy."

In an article written for the *Congregationalist*, but refused admission to that paper, (and subsequently printed in the *Liberator* of October 14th.) I pointed out that the relations of the Board's mission churches to slavery, instead of being merely imperfectly stated, in Dr. Anderson's "Memorial Volume," were not stated at all; and that the transactions thus omitted, instead of being small or trivial, (and thus necessarily or justifiably passed over in a sketch covering half a century,) occupied forty of the Board's fifty years—had given rise to numerous and urgent remonstrances on the part of its members and patrons—had occupied much time, given rise to much exciting debate, and occasioned the presentation of many special reports in the Annual Meetings—had necessitated the sending of two expensive deputations from the Board's headquarters to the Indian Territory, to attempt an adjustment of these difficulties—and had forced the Prudential Committee into the unpleasant dilemma of either abandoning a course of policy which they had commenced in 1817, and carried on ever since, or of maintaining it at the expense of truth and justice, by a long series of disingenuous and dishonest contrivances.

The article in question proceeded to show, not only that the Prudential Committee had adopted, and persisted in, the latter of these alternatives, but that the Senior Secretary, in his "Memorial Volume," had followed the same line of policy; not only omitting material and important portions of the history which he pretended to sketch, but making gross misstatements in regard to other parts of that history.

The *Congregationalist* of the 8th inst. announces that "this oversight" [so the editor has the hardihood to call the entire suppression of one great department of the history in question] "has been rectified in the fourth edition of the work"; and page 303 is referred to as containing this rectification. On turning to the page, the whole of the pretended rectification is found to be the addition of the following passage:—

"The relation of the mission churches to slavery, where that has existed, has been the same as that sustained to caste, polygamy, and other evils and sins. The qualification required for admission to the ordinances of the gospel has been common to all the churches in the missions, and also to the churches in this country supporting them, namely, a credible profession of faith in Christ, in the judgment of those whose duty it is to so in the case. With that principle, the Board, not being an ecclesiastical body, has had no power to interfere. The churches among the Cherokees and Choctaws, acting on that principle, have admitted holders of slaves to their communion; but the statistics show that this class of church-members has been decreasing for some years."—Mem. Vol. p. 303.

This is the whole of the addition which the *Congregationalist* represents as having "rectified" the book, in regard to the forty years' complicity of the Board with slavery. This is the only addition to the substance of the book. But it has been thought needful to add something more to its appearance; and the fourth edition has been made to seem different from the preceding editions, just as a fashionable lady is made to seem different by the application of rouge, or a stolen horse by the application of paints and washes. The first edition contained the word "slavery" in four obscure places, where it was indispensably needful for the elucidation of other topics, but this word did not appear in the Index, nor in the headings of the chapters. A person cursorily examining the volume would not have discovered that it mentioned slavery at all. A person searching for the mention of that subject would not have been able to find it, unless accurate previous knowledge of the facts had taught him precisely where to look. Now, in the fourth edition, besides a third of a page really added, at the end of a chapter, to the substance of the book, the word slavery has been skillfully *let in*, in two places; once in the Index, and once in the heading of that chapter to which the passage above quoted makes the title.

Slavery is now as conspicuous in the Index as the rouge on a lady's cheek. Every inhabitant of Boston has seen placarded on its walls the name of "the great Magician, Wizard, and Prestidigitator, Anderson." But none of his feats have been more wonderful than this trick performed by his namesake, the change of a line of printing in a stereotyped book. For, where the Index to Dr. Anderson's first edition read—"Sewall, General Henry, 142"—in the fourth edition, (Presto! Change!) this line has disappeared, and we read in its place—"Slavery, 140, 303, 357, 358, 361." And in the heading of "Contents" to Chapter VI., where the first edition read—"Among the Choctaws.—In Other Tribes.—Tabular View of the Churches," the fourth edition reads—"Among the Choctaws.—Slavery.—Tabular View of the Churches."

The introduction of this word "Slavery" into the Index of Dr. Anderson's book is not only a false advertisement—a pretence, in four of the five places mentioned, of a subject being treated there which is not treated there, and where only the name stands for the thing, only the painted mask for the face—but it is doubly deceitful, since the one place out of the five where slavery is really spoken of (to the extent of one-third of a page) gives a false representation, and is adroitly expressed so as utterly to mislead the confiding reader.

1. The relation of the Cherokee and Choctaw mission churches to slavery has not been the same as that sustained to "other evils and sins" in those nations; and it has not been the same as the relation sustained to "polygamy and caste" by the mission churches of the "American Board" in the nations where these vicious customs prevail.

In the book entitled "Relation of the American Board of Commissioners for Foreign Missions to Slavery," evidence is given, compiled from the Annual Reports of the Board, (which are prepared by this same Dr. Anderson,) thoroughly disproving both his allegations above quoted. Taking, for instance, the vice of intemperance, it may there be seen (pp. 24-26,) that the missionaries among the Cherokees and Choctaws preached against it, printed tracts against it, adopted church rules against it, formed societies against it, and wrote to the Prudential Committee periodical accounts of those labors, and of the success or want of success attending them. It may also there be seen, (pp. 100-113,) not only that the same missionaries did none of these things against the equally prevalent vice of slaveholding, but that they made a *point* of not having done them, and declared that they would continue to treat slaveholding as unobjectionable, and to receive slaveholders to their churches as Christians.

As to the treatment of "polygamy and caste" by missionaries of the Board stationed in Asiatic or African nations where those vices prevailed—although it is true that a degree of unfaithful and unchristian laxity has sometimes been practised upon these points which would astonish and confound the churches at home, if it were collected and placed before them—yet, on the other hand, many instances of faithful rebuke of these sins can be found, spoken by the missionaries and printed in the Board's publications, such as cannot be paralleled in a single case by the action of the Cherokee and Choctaw missionaries in regard to slavery.

Examples of the real purpose and effort of the Board's missionaries in Asia (not in America) to overthrow and destroy caste, may be found in the following places.

In the Board's Annual Report for 1859, p. 166 of the Appendix, there is an account of a meeting of delegates from the Ceylon, Madura and Canna missions. One of the questions which they discussed was—"What is the best method of *destroying* caste in the native churches?" To this question they reply—"The whole power of the gospel must be brought to bear upon it. . . . There must be a constant pressure upon it, and there is danger perhaps in our missions of growing weary in the contest. . . . They would allow no distinctions of caste at the Lord's table, or in the church."

In the Annual Report for 1846, p. 133, is an account of the suspension of a church-member by the Almednagar mission, for adherence to caste, and on the next page his repentance, public confession and restoration are recorded.

Page 143 of the same Report mentions the suspension of five church-members, for the same offence, by the Madura mission. After months of persistence in their offence, "all these persons, with one or two others who had joined them, came forward and made full and humble confession, and promised for the future to conform to what was required in *renouncing* caste."

These are specimens of a faithful performance of the duty of missionaries on this subject. The testimony of the missionaries among the Cherokees and Choctaws shows that they never did anything of this sort in opposition to slavery, and that they never used against slavery one of the various methods of active opposition which they used against intemperance. If they had done these things, no remonstrance would ever have been made, (because none would have been needed,) against the Board's complicity with slavery. Since they did not do these things, nor any of them, the statement of Dr. Anderson, added to the fourth edition of his "Memorial Volume," that—"the relation of the mission churches to slavery . . . has been the same as that sustained to caste, polygamy, and other evils and sins"—is a statement directly and flagrantly violating the truth.

2. In the above-quoted passage, adroitly "venered" into the middle of Dr. Anderson's book, it is asserted that "the Board, not being an ecclesiastical body, has had no power to interfere" with the acceptance of "a credible profession of faith in Christ" as the recognized and sufficient qualification for membership in the mission churches.

This introduction of a statement which, though true in itself, is entirely without pertinence to the matter in hand, and is a dishonest evasion of the difficulty which it purports to answer, is a fair specimen of the ordinary dealing of the Prudential Committee, and of the Secretary, upon this subject. I will disengage it.

Nobody ever pretended that the Board was "an ecclesiastical body," or should try to exercise the powers of one.

Nobody ever pretended that the Board should demand of their missionaries the requisition of any qualification for church-membership *other* than "a credible profession of faith in Christ."

What was demanded of the Prudential Committee was, that they should *disavow* from their employment missionaries who persisted in assuming the practice of open and flagrant vice to be *consistent* with "a credible profession of faith in Christ," and in admitting persons manifestly living in such vice to membership in their churches.

This is the thing which the Prudential Committee have constantly refused to do, and which the Board have constantly refused to require.

This, however, is the thing which their own confessions, recorded in their Annual Reports, plainly show to be their duty.

As long ago as 1845, they declared, by an unanimous vote, (in which Dr. Anderson is named as taking part,) that the slaveholding system is "a tremendous evil"; that its effects are "pernicious"; that "its destructive influence is seen on the morals of the master and the slave"; that "it sweeps away those barriers which every civilized community has erected to protect the purity and chastity of the family relations"; that "we also see its baneful effects on the rising generation"; and that the abolition of it is a consummation "which justice, humanity, and Christian principle demand should be hastened."

As long ago as 1848, they declared, in a document drawn up and signed by Dr. Anderson himself, that slavery "is at variance with the principles of the Christian religion." And they further declared, in the same document, that in the case of any missionary who refused compliance with his duties, their resource was "to dissolve his connection."

The missionaries to the Cherokees and Choctaws had not only previously gone on, from year to year, receiving slaveholders into their churches as Christians, but in that same year, 1848, they expressed their determination still to do so. It then became, therefore, even more emphatically than before, the duty of the Prudential Committee to "dissolve their connection." This they would not do. And their refusal to dismiss these openly pro-slavery missionaries (whose converts, be it remembered, are now in arms against the United States in defence of slavery,) is the very offence which has continued, from year to year, to be charged against the Board and its Prudential Committee. And yet Dr. Anderson has the effrontery to present, as an appropriate and sufficient reply to this charge, the statement that the Board is "not an ecclesiastical body," and therefore "has had no power to interfere."

What is to be said, therefore, to this portion of Dr. Anderson's apologetic paragraph is, first, that it is not at all an answer to the charge; and, next, that its conclusion—palpably a *non sequitur*, not following from the premises—is manifestly placed there with intent to mislead its readers.

The next paragraph, telling only half the truth, is also manifestly placed there with deceptive intent. It says that "the churches among the Cherokees and Choctaws" have admitted slaveholders. But the charge is against the slaveholding *missionaries*, and the Prudential Committee who employ them, and the Board who sustain them. And all these admitted, as long ago as the Annual Report of 1848, that "some of the earliest converts, in both nations, were the proprietors of slaves." The missionaries, then, began the course of recognizing slaveholding as perfectly consistent with a Christian life; and it is they, not the Indian churches which they educated in that pernicious error, who are to be held responsible for it.

4. Dr. Anderson's apology closes with saying—"the statistics show that this class of church-members has been decreasing for some years."

To this, two things are to be said. First, no such statistics are before the public. The Prudential Committee have given none in their Annual Reports, except such as have been cork-screwed out of them by the impotency of the remonstrants; and these are not sufficient to explain the relation of the successive years to each other. Next, part of the decrease claimed is discreditable to the churches and the missionaries, being a voluntary departure of the worst of the slaveholding church-members, who were dissatisfied that the missionaries merely tolerated slavery, instead of exhorting and extending it. These men, (who ought to have been excommunicated, instead of being dismissed with letters of recommendation,) went away because they wished to join more *pro-slavery* bodies, which they found among the Methodists and Baptists. We find this departure (and the shameful permission for them so to depart) admitted by Mr. Secretary Wood, in 1855. He mentions that the missionaries are denounced by many as "abolitionists," (which is well known as the readiest vulgar expression in the slaveholding region,) and adds, that—"Some of their slaveholding church-members have left their churches for another connection on this account."

The alterations in the fourth edition of Dr. Anderson's

son's book do not avail to excuse, or to palliate, the conduct of the Prudential Committee. Since, however, they show a new attempt to mislead the public, they show additional guilt on the part of the author.

Let it be remembered—let it never be forgotten until the Prudential Committee and their Senior Secretary retract their shameful declarations—that the present attitude of these two in regard to slavery, in the end of the year 1861, is the following: The Prudential Committee testify that the slaveholding Cherokees are "a Christian people"; the Secretary, in his "Memorial Volume," echoes this assertion, and adds to it the representation that the slaveholding Choctaws also are a Christian people; while the fact is, that these two nations of Indians are not only as desperately bent upon the maintenance of slavery as the people of South Carolina, but that they have joined that people in making war upon the United States to secure the extension, perpetuity and supremacy of slavery.—C. K. W.

WHO ARE THE INFIDELS? No. II.

By the late Rev. J. P. Fessenden, of S. Bridgeton, Me.

Mr. Garrison is an infidel, in respect both to the benevolence and philanthropy of the men who founded and have all along patronized the American Colonization Society. He does not believe, as do the friends and patrons of this Society, that God has planted such an invincible aversion to colored people in the breasts of white people, that it is impossible for the former ever to live in the same country, in the possession and enjoyment of equal rights and privileges with the latter. He does not believe that the colonization of emancipated slaves in Liberia will facilitate the civilization or evangelization of the heathen in Africa, or essentially better the condition of the colonists who are sent there. But he does believe that this Society is an iniquitous scheme, which has a direct tendency to foster and perpetuate the sin of caste, and was got up by selfish slaveholders at the South, and pro-slavery men at the North, for the purpose of removing the free colored people from the country, that slaves may be held by their oppressors in greater safety and security.

He is decidedly infidel in respect to the blasphemous dogmas, generally held by orthodox ministers and churches at the South, and extensively embraced by professedly religious persons at the North, that God sanctions that system of utter abominations, by which, in half the States of this nation, nearly four millions of human beings, men, women and children, for no fault of theirs, are, by the strong arm of the Government, imbruted, doomed to the most degrading ignorance, and subjected to countless wrongs, indignities, sufferings and sorrows, at the contemplation of which the heart of humanity is pained and the eye of benevolence weeps.

He is infidel to the generally assumed fact, that slaveholding ministers and churches, and those ministers and churches in what are called the Free States, who uphold or abet slavery as it exists in this country, either by their direct teachings, or by their influence in any way, or even by their silence in regard to it, are ministers and churches of Christ. He believes that they are not Christ-like, and, therefore, cannot be his ministers and churches. He does not believe that it is right or proper for professing Christians in the free States to recognize, as ministers and churches of Christ, and hold fraternal intercourse with them as such, ministers and churches of the South who hold slaves, and defend the iniquitous system of chattel slavery as a divine and benevolent institution. He believes that, in such recognition and fraternal intercourse, these Christians give the whole weight of their influence in the support of slavery, and practically declare to the world that, in their estimation, imbruting human beings is not inconsistent with true piety, and a good standing in the ministry and church.

He is an unbeliever in the false and ridiculous sentiments which are everywhere current in the land, both among professors and non-professors, that the slaves are generally contented and happy in their present condition—are in a better situation in bondage than they would be in the enjoyment of liberty, and in a better situation than the free colored people of the country, and the free laborers of the North.

He has no faith in the equity or Christianity of the Fugitive Slave Bill, the opinions of eloquent statesmen, and learned doctors of divinity, and pastors of churches, who have written and published speeches and sermons in vindication of it, to the contrary notwithstanding. But he believes it to be a cruel, barbarous and infamous enactment, which is disgraceful to the nation, at variance with the Gospel, with humanity, and all the great principles of liberty and human rights; and which ought to be spurned and trodden under foot by every free man in the nation.

He is a believer in the doctrine of immediate emancipation, that every slave in the country is entitled to his freedom on the soil where he was born, without any delay, and that no slaveholder can withhold the blessings of liberty from any wretched victim of oppression in his possession, for a single hour, without being guilty of the grossest injustice and wrong.

He believes that any concessions to slavery, any compromises with slaveholders, made, either in the Constitution or the administration of the Government of the country, are sinful, "a covenant with death and an agreement with hell," and ought to be annulled. And his motto, therefore, is, "No union with slaveholders, politically or ecclesiastically."

He believes in the Bible as an anti-slavery book, and all along, throughout the whole course of his anti-slavery career, for a quarter of a century, has openly and strenuously maintained, that it is a calamity to say it gives any countenance or support to the vile and hateful system of American slavery. In all his speeches and writings which have had any reference to the subject, he has avowed his belief that the teachings of the Prophets, of the Lord Jesus Christ and his Apostles, are to be relied on as the grand instrumentality, above all others, for the overthrow of slavery, intemperance and war, and all other sins in our country and the world. He is a firm believer in our Savior as a Teacher sent from God, and maintains that his spirit must be imbued and his example followed by every person who can lay any just claims to being his disciple.

He believes that it is sinful for individuals and nations to rob the poor and oppress the afflicted, and has never been known to swerve for a moment from the faithful discharge of his duty in opening his mouth in behalf of the suffering and the dumb. In the midst of bitter obloquy and unrelenting persecution, when assailed by mobs, and obliged to take refuge in a jail as the only shelter in which he could be protected from the violence of infuriated men, and a large price offered by State Legislatures for his head, he has never forborne to do all in his power for the deliverance of the helpless victims of oppression in the country who are daily drawn unto death, and are ready to be slain. And it is doing him but simple justice to say, that a man of purer character, greater integrity, kindness, benevolence and self-denial, for the promotion of every good cause, is not to be found among us.

Now, let me offer it as my humble opinion, that it would be more befitting, in religious journals, to purge the leaven of infidelity out of the evangelical ministry and churches of the country, before they undertake to condemn Mr. Garrison for any heresies of which they may suppose him to be guilty. If he is an atheist who denies the existence of God, he is a much worse atheist who makes the God he professes to believe a monster of iniquity, by giving license to men to commit with impunity crimes of the greatest enormity. If he is an infidel who denies the divine authority of the Bible, he is a worse infidel who believes it to be God's word, and that it gives its sanction to the "sum of all villainies." If they are infidels who write treatises against the inspiration of the Scriptures, they are worse infidels who write books in vindication of American slavery, and endeavor to make their readers believe that it is a benevolent institution,

authorized by God and the Scriptures. What term, then, ought we to apply to those Theological Professors, Presidents of Colleges, and Doctors of Divinity, in our very midst, who have written and published books which teach that slavery is in accordance with both natural and revealed religion? What name ought we to apply to ministers who have endorsed these books, and thanked God for them, and who have written and published sermons in justification of the Fugitive Slave Bill? In my judgment, such writings do a far greater injury to the cause of Christ and the progress of true Christianity, than all the open infidelity works that have ever been published. And I think it would be well for evangelical ministers and Christians at the North to inquire, whether they are not justly liable to the charge of making infidels in fearful numbers, by extending the right hand of Christian fellowship to slaveholders, and the abettors and supporters of this dreadful system. They are, surely, guilty of practically endorsing as Christian, the foulest iniquity that the sun ever looked upon. It is a fact which ought to make them hang their heads in shame, that, with the Bible in their hands, and professing to believe it to be the word of God, they have suffered American slavery, from a feeble beginning, to grow with the growth and strengthen with the strength of the nation, till it has become a sin of giant magnitude and power, overshadowing the whole country, threatening its speedy ruin, and bidding defiance to all efforts made for its overthrow. It ought to cover them with confusion of face, that they have suffered it, unopposed, to build its strongest fortress in what they call the church of Christ, and to cover in this fortress its defenders with the oracles of God, as an impregnable shield for their immunity and protection against the assaults of all opposers. At their door, more than anywhere else, must lie the guilt of fostering and protecting the crimson iniquity. They have been, from the beginning, and are still, its chief bulwark. Had they done their duty, we should have been saved from the mortification of seeing the lips of such bodies as the American Board, the Tract Society, and the Sunday School Union, hermetically sealed against uttering the gentlest word in its condemnation. Had they done their duty years ago, slavery would have ceased to exist, and would now be remembered only as a frightful sin that had been. And I trust the few ministers and Christians in New England, who have been in profound slumber, and even now are only partially roused in regard to it, will not forget that the deep sleep in which they were so long held was broken by the shrill note of the anti-slavery clarion of the very man whom they stigmatize as an infidel! Whatever they may say of him, let them not be guilty of the meanness of withholding from him the credit, which is certainly his due, of succeeding, after a long and persistent trial, in disturbing a little the insensibility which they have manifested in regard to the enormous sin of American slavery.

DARBY VASSALL.

The decease of this well-known and worthy colored citizen occurred in Boston, Oct. 12th, 1861. The day of his burial (15th) completed just 92 years and 5 months since his birth.

Mr. Vassall was born in Old Cambridge, in the celebrated Vassall house, known as Washington's headquarters, (now the residence of Prof. Longfellow.) It was formerly occupied by Col. John Vassall, (a royalist,) when, in 1775, it was confiscated, and subsequently called the Craigie estate.

After his marriage, Mr. Vassall settled in Boston, where he became known to many of the wealthy families, including Peter C. Brooks, James Sullivan, William Stevenson, and others—by whom, to the day of his death, he was universally respected for his general intelligence and excellent character.

He was the oldest member of Brattle Street Church, having received the ministrations of the following stated officers of that pulpit, viz: Peter Thatcher, J. S. Buckminster, Edward Everett, John G. Palfrey, and Samuel K. Lothrop the present incumbent, whose remarks at the funeral bore deserved tribute to the virtues of the deceased.

He was among those colored citizens of Boston who, in 1795, instituted the "African Society." Its objects were benevolent, and the preamble to its Constitution expressed its loyalty by the following emblematic clause—"Behaving ourselves, at the same time, as true and faithful citizens of the Commonwealth in which we live, and that we take no one into the Society who shall commit any injustice or outrage against the laws of their country."

In alphabetical arrangement, the name of Darby Vassall stands last on the list of members, and he lived to be the last survivor.

In April, 1843, he was presented with a paper by Miss Catharine Graves Russell, which contained this provision:—

"I have promised Darby Vassall that he and his family shall be placed in my grandfather's tomb under the church in Cambridge, built by Henry Vassall, and owned by me, his granddaughter." *

It happened that the centennial anniversary of Christ Church was being commemorated on the very day of the funeral. The tomb had not been opened since the death of Miss Russell, some sixteen years ago; and to those who were not cognizant of the provision for Mr. Vassall's interment therein, the event seemed strange indeed. The idea of this tomb being his last resting-place was often the subject of his meditation, and he was eloquent in grateful expressions towards her whom he had always regarded as a considerate, rare, and valued friend.

She inherited liberty will be seen by the following facts, noted by a correspondent of the Boston Transcript:—

"At a gathering of historical writers at Professor Longfellow's, on the 17th of June, 1858, the late Chief Justice Shaw stated an incident with which he was officially conversant, of Anthony (Mr. Vassall's father,) and Catherine, (his mother,) viz:—

"When the commissioners were selling the estate, Tony, who had long lived in an old house on the estate, stepped forth and said—'He was no tory, but a friend of liberty, and, having lived there all his life, he didn't know any reason why he should be deprived of his dwelling.'"

On petitioning the General Court, a resolve was passed, granting Tony a stipend of twelve pounds annually. About 1810, after his death, Cate, his wife, went to the State Treasurer to get her stipend, but it was found that the resolve did not include her. Judge Shaw, then a member of the House, presented her petition for its continuance, which found favor, and she had the annual sum through her natural life."

Mr. Vassall was favored with a wonderful memory, and it was deemed a privilege with many persons, from different walks in life, to avail themselves of his conversational reminiscences of Boston and vicinity, in the olden time.

He had an intelligent appreciation of the Anti-Slavery movement, and loved to speak with and of Wm. Lloyd Garrison and Wendell Phillips. Those who attended the first Attucks commemoration in Faneuil Hall, March 5th, 1858, will remember his presence, and the reference made to him by Rev. Theodore Parker.

He was probably the oldest colored man in Massachusetts, and in his death has been severed the last link which associated many of his race with the wealthy and dominant class in Boston, and which (at least in his case) was kept bright by continued sympathy, friendship and recognition of his Christian manhood.

Boston, Oct. 13, 1861.

W. C. N.

EQUAL RIGHTS.

BOSTON, Nov. 12, 1861.

DEAR FRIEND GARRISON: The accompanying petition, forwarded from New Bedford by our active friend Wm. P. Powell, gives earnest of what his fellow-citizens are preparing for the approaching legislative session.

Boston and other localities in the Commonwealth will, it is safe to infer, renew their application, trusting that the people of Massachusetts are now ready to grant them this long-solicited right.

W. C. N.

To the Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court assembled:

The undersigned, citizens of New Bedford and of the State of Massachusetts, respectfully submit to the Legislature of this Commonwealth, the petition of all those of this Union who have a perfect right to vote in all other States, to adopt such a form of government as its people shall choose, but in no case to violate its organic law or legislative enactments, the rights of native citizens, to say nothing of the rights of aliens as guaranteed to them by the United States Constitution; that in framing laws for the common weal, the obvious duty of legislators to enact such laws as will best secure the liberty, virtue and happiness of their constituents; that the divine right of every individual, whether native or foreign, to every right which he cannot be deprived of, or deprived of without a God-given right to himself and to his posterity; that, in all intents and purposes, no man should be a slave, without the right of the citizen, which covers his body, of the texture of the hair which adorns his head, unless he be a citizen of the country which he inhabits, and that the right of the citizen should be complexional and political, to say nothing of religious, and beyond the purview of